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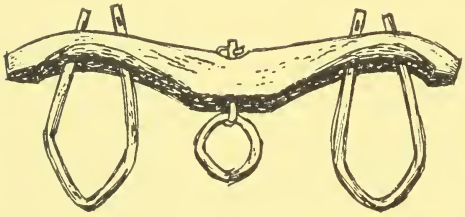
Lincoln, Abraham
Mr. Lincoln celebrates his 52nd birthday at Indianapolis, Feb. 12, 1861 with an address to the state legislature.

LINCOLN ROOM



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MR. LINCOLN
CELEBRATES HIS 52ND BIRTHDAY

AT INDIANAPOLIS, INDIANA
FEBRUARY 12, 1861
WITH AN ADDRESS
TO THE STATE LEGISLATURE

Fellow-citizens of the State of Indiana: I am here to thank you much for this magnificent welcome, and still more for the generous support given by your State to that political cause which I think is the true and just cause of the whole country and the whole world. Solomon says there is "a time to keep silence," and when men wrangle by the month with no certainty that they mean the same thing, while using the same word, it perhaps were as well if they would keep silence. The words "coercion" and "invasion" are much used in these days, and often with some temper and hot blood. Let us make sure, if we can, that we do not misunderstand the meaning of those who use them. Let us get exact definitions of these words, not from dictionaries, but from the men themselves, who certainly deprecate the things they would represent by the use of words. What, then, is "coercion"? What is "invasion"? Would the marching of an army into South Carolina without the consent of her people, and with hostile intent toward them, be "invasion"? I certainly think it would; and it would be "coercion" also if the South Carolinians were forced to

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submit. But if the United States should merely hold and retake its own forts and other property, and collect the duties on foreign importations, or even withhold the mails from places where they were habitually violated, would any or all of these things be "invasion" or "coercion"? Do our professed lovers of the Union, but who spitefully resolve that they will resist coercion and invasion, understand that such things as these on the part of the United States would be coercion or invasion, of a state? If so, their idea of means to preserve the object of their great affection would seem to be exceedingly thin and airy. If sick, the little pills of the homeopathist would be much too large for them to swallow. In their view, the Union as a family relation would seem to be no regular marriage, but rather a sort of "free-love" arrangement, to be maintained only on "passional attraction". By the way, in what consists the special sacredness of a State? I speak not of the position assigned to a State in the Union by the Constitution; for that, by the bond, we all recognize. That position, however, a State cannot carry out of the Union with it. I speak of that

assumed primary right of a State to rule all which is less than itself, and ruin all which is larger than itself. If a State and a county, in a given case, should be equal in extent of territory, and equal in number of inhabitants, in what, as a matter of principle, is the State better than the county? Would an exchange of names be an exchange of rights upon principle? On what rightful principle may a State, being not more than one fiftieth part of the nation in soil and population, break up the nation and coerce a proportionally larger subdivision of itself in the most arbitrary way? What mysterious right to play tyrant is conferred on a district of country with its people, by merely calling it a State? Fellow-Citizens, I am not asserting anything; I am merely asking questions for you to consider. And now allow me to bid you farewell.

A SOUVENIR OF
THE FEBRUARY 10, 1951 MEETING OF
THE LINCOLN GROUP OF BOSTON
AT THE PARKER HOUSE
PRESENTED TO THE GROUP BY
RICHARD F. LUFKIN
LETTERING BY EMILY T. GORA

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